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FOR THE GOSPEL MESSENGER.

A DISCOURSE ON THE GOODNESS OF GOD.

Delivered in St. Philip's Church, May 13, 1829; being one of the Semi-Annual Lectures, for the preaching of which provision was made in the Will of the late Chief Justice Pinckney; by the Rev. EDWARD THOMAS, Rector of the Episcopal Church on Edisto Island.

Psalm cxlv. 21.

"My mouth shall speak the praise of the Lord; and let all flesh bless his holy name forever and ever."

It was my pleasing task on a former occasion, to illustrate for your improvement, the glorious attribute of the Divine greatness. The *wondrous works of God*, his *mighty and terrible acts*, and the *supreme and universal dominion* which he possesses and exercises, were the several topics which then engaged our attention; and in this way, the attempt was made to combine the light of nature with that of revelation, that by their concentrated shining, the glory and perfection of the author of all might be rendered the more conspicuous and admirable. The works of creation, and those of Providence were brought together under review; and unitedly were shown to elucidate the power and greatness of him who sitteth at the head of the universe, and directeth all things according to the council of his will. Thus we disposed of one of the subjects of the Psalmist's praise in the text, and discovered the perfect reasonableness and propriety of his exhortation, that all flesh should unite in blessing God's holy name.

A greater subject of praise, and a more prevailing cause for thankful benedictions, is now to fill our hearts, and engage our meditations. The *goodness of God*—that divine attribute, without which his *greatness* would be calculated only to alarm and dispirit us—the goodness of God to all the creatures of his hand, and especially to man, the noblest of his earthly works, is the interesting theme upon which we are now for a few moments to dwell.

This divine attribute I shall endeavour to illustrate, *first*, by a reference to those things which are *natural* and *visible*; and *secondly*, by a reference to those things which are *spiritual* and *revealed*.

1. We will notice those things which are *natural* and *visible*.

Under this head, the most conspicuous proof of the goodness of God results from considering the *extraordinary munificence of the provision he has made for his creatures*. "The Lord is good to all," says the Psalmist, "and his tender mercies are over all his works." In every quarter of the globe, upon which we dwell, we discover an ample sufficiency of provision for the wants of all its inhabitants. The air, the earth, and the waters are replenished with innumerable tribes and species of living creatures; and we find that God has cared for them all. From man, the lord of nature, down to the most insignificant reptile, insect, or bird, there is not an individual which has not tasted of his gracious goodness. "The eyes of all wait upon him, and he gives them their meat in due season, he opens his hand, and satisfies the desire of every living thing."

Nor has it contented the father of mercies to furnish merely the *means of subsistence* to his creatures; he has added innumerable other things for their *comfort and gratification*. The heavens are the work of his fingers; the moon and the stars were ordained by him. It is he who has "set a tabernacle for the sun;" without whose light and warmth, and life-giving influence, creation would be a blank, the earth on which we dwell a desert, and existence itself a burden. By him the ground has been planted not only with every thing good for food, but with every thing that is pleasant and refreshing to the eye; its surface covered with a green carpet, and diversified by hills and vallies, seas and rivers. He has so arranged the globe upon its axis, and so ordered its motion round the sun, as to produce the agreeable variety of the seasons, and the beneficial succession of day and night. Even the internal parts of the earth he has stored with riches; the precious and valuable metal, the stone, the mineral, and various other productions fitted either for ornament or use. In short, we see every where around us the munificence of God; the wonder-working effects of a mind ingenious in devising good, and bountiful in its distribution. He has indeed provided a *palace* for the dwelling place of his creatures; he has "given them richly all things to enjoy;" he has "crowned the year with his goodness;" he has filled the earth with his praise. "Who is like unto the Lord our God, that hath his dwelling so high, and yet humbleth himself to behold the things that are in heaven and earth."

But the goodness of God is shown not only by the munificence of the provision which he has made for his creatures, but also by the *wonderful manner in which he has fitted them for its enjoyment*. We find a great diversity in the living beings which inhabit our globe. They exist under every variety of form, in different elements, and with different capacities; their habits also are widely diversified, as well as the food by which their life is sustained. Some are formed to dwell upon the earth, others under the earth, others in the waters,

and others in the air. And in all these situations, it is asserted by philosophers, that there is scarcely any space that is not occupied by living creatures. Now, in the manner in which these creatures exist, in their form, their food, their capacities, and their habits, we may discover manifest traces of the goodness of God. Of all of them, it is observable, that they are wonderfully fitted for the circumstances in which they are placed, and for the ends which they are designed to serve. Take, for instance, man, the noblest and most perfect of them all—how strikingly does he embody and represent the goodness of his Maker! His form is such as to strike other animals with awe, and to qualify him for the command which he exercises over them. His bodily organs are exactly adapted to the things around him, enabling him to make all nature tributary to his wants, and conducive to his comfort. His senses connect him with the world in which he lives, and opens for him innumerable sources of satisfaction and pleasure. Even his passions are eminently calculated for his good; although they too often lead him into sin, yet such evidently was not their original design. But above all, *his reason* proves him to be a distinguished object of his Creator's love; a faculty which he alone possesses on the earth, and by the gift of which, God may truly be said to have "crowned him with glory and honour." This is the true source of exalted rank in the scale of nature; constituting him ruler over all the earth, and placing him in the circumstances, and under the dignified, though solemn responsibilities of a moral agent. Of man then, we may say, that he is a striking example of his Maker's goodness; wonderfully fitted as he is for the use and enjoyment of the munificent provision which has been made for him.

But not of man alone may we say this; for all other creatures partake with him in some degree, of the bounteous care of their Creator. They all are fitted to the circumstances in which we find them: having, in the absence of reason, an inferior principle to guide them; a principle not dependent upon thought, of which they are incapable, but originally implanted in them, and quite sufficient for the supply of all their wants. By this principle they are naturally led to use the faculties with which they are endowed; they are directed to their appropriate element, instructed how to obtain their necessary food, taught the most effectual ways of providing for their safety, and in short, led to act exactly as their form, their capacities, and their dispositions prove that they were designed to act. And amid the varieties of being that we see, we find that every kind, from the largest to the most minute, is enabled to find happiness in its own proper sphere: God, in his wise Providence, having adapted them to their circumstances, or otherwise, having adapted their circumstances to them. Does not all this convey the most affecting and engaging evidence of the Divine goodness? He who thus shows that the smallest of his creatures is not beneath his notice; that he cares for all of them; that for all his wisdom and power have been exercised; *must be good*, supremely universally, and emphatically good.

We are now to consider,

II. How the Divine goodness appears from those things which are spiritual and revealed.

Man, we know, is not merely an inhabitant of this present world, but is destined after death to dwell in another beyond the grave.— And the next life is infinitely more important than this, not only because it is to continue forever, but also because it is to be a fixed state of reward or punishment. It may truly be said therefore, that spiritual things are those of the most importance to man; that the soul is of infinitely greater worth than the body, and eternity vastly more important than time. When, therefore, we see that the Almighty has been so lavish of his goodness, in respect of the bodies, and of the temporal concerns of his creatures, we may naturally conclude that he would not be unmindful of their souls, and of their spiritual interests. We might before-hand expect that the evidences of his benevolence and love would be still more conspicuous, and still more numerous and convincing with reference to the latter, than we find them to be in respect to the former. Nor are we disappointed in this conclusion, and this natural expectation.* In the revelation which God has vouchsafed to us, and which has a special reference to the concerns of the soul, and the things of eternity, we are furnished with the most striking proofs of the goodness of God to his creatures.

The most remarkable of these proofs, is presented to us in *the scheme of salvation by Jesus Christ*. This scheme it is the main object of the scriptures to make known, to illustrate, and to enforce; “the testimonies of Jesus” being “the spirit of prophecy,” and his life and sufferings the fulfilment of the promises. The simple account which the sacred writers give of it is the following: Man had been created by his Maker “in his own image,” that is, righteous and holy; with a freedom of will, however, which was necessary in order to constitute him a moral agent. This freedom he abused, and by disobedience fell from the favour of his God. Immediately he became subject to sin, and a child of wrath; but God, though he left him to suffer the temporal consequences of his misconduct, yet, in his infinite mercy, promised him a deliverer from the eternal evils which he might justly have expected. This deliverer, as the event proved, was Jesus Christ, the Son of God; who, “when the fulness of the time was come,” laid aside his glory, even that “glory which he had with the Father before the world was;” changed the “form of God” into the “form of a servant;” and from being “equal with God,” was content to “make himself of no reputation,” and to appear “in the likeness of men.” This he did, that he might qualify himself to set us a living example; that he might instruct us in a familiar and winning manner: that he might “taste death for every man,” and “open the kingdom of heaven to

* See an admirable Sermon of Bishop Sherlock’s, on Psalm viii. 4, in which he compares the Divine goodness as manifested in the works nature, and works of grace, and shows the consistency and harmony of God’s dealings in both.

all believers."* We are taught in Scripture, that by these means we were redeemed from the curse under which we lay, and placed in a capacity to work out our salvation. God will accept of our sincere faith in his Son, and on the ground of his merit, will pardon our sins and receive us again into his favour.

Thus it appears that the scheme of salvation by Christ is an arrangement of Divine goodness for our recovery from the evil consequences of Adam's fall; and that we are to recognize in it an act of mercy and of tender compassion, infinitely superior to that which led to our original creation. Every thing relating to it, either immediately or collaterally, is impressed with the mark of Divine love. It was the purest mercy which originally devised it; which prepared the way for it by a long train of illustrious providences; which procured for man a gift so amazing; which led to an act of humiliation so incomprehensible; and which opened a way to eternal life so certain and attainable. Hence Christ is called in Scripture, God's "unspeakable gift;" and we are told of his love, that it "passeth knowledge." And hence, what he has done for us is every where brought forward by the sacred writers, as a most wonderful instance of the goodness of God, and the most prevailing of all motives for gratitude and service on the part of his creatures. Truly, "God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Herein is love, not that we loved God, but that he loved us, and gave his son to be the propitiation for our sins."

Another proof of the Divine goodness which revelation affords us, we may derive from *the provision which has been made for the furtherance of the scheme of our salvation*. Our heavenly benefactor has not been content with opening the way of life to his creatures, nor even with promising them his aid if they will walk in it. He has further shown his goodness by providing means for keeping the subject constantly in their minds, for impressing it upon their understandings and their hearts, and for conveying to them continual supplies of grace to enable them for their duty.

He has given, for instance, *his Word*, written by holy men under the influence of his spirit; from which, all who read or hear it, may derive the most wholesome doctrines for the formation of their faith, the most perfect rules for the regulation of their lives, the most instructive examples for their imitation, and the most gracious promises for the support and encouragement of their spirits. By means of this sacred record, the truths of salvation are preserved in all their original freshness and integrity; and having continually at hand the bread of life, we may satisfy ourselves to the full extent of our desires. If we are ignorant, we can here become wise; if we are wise, we are here taught to be humble. If temptation assails us, we can here find a safe-guard; if sin has triumphed over us, we learn here how to be forgiven. Youth is furnished with a moni-

* For a most perspicuous account of the several offices of Christ as Mediator, see Scott's "Christian Life."

tor, age with a consoling balm, vice with a corrector, and virtue with a strong support. The word of God is, in short, a spiritual treasury, from which all things useful and necessary for our eternal welfare may be obtained.

The Church is another means which God has provided for the furtherance of the salvation of his creatures; formally established by Christ, when he commissioned his apostles to "go into all the world, and preach the Gospel to every creature; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and teaching them to observe all things whatsoever he had commanded them." In this institution, the wisdom of God is no less apparent than his goodness; for nothing could be better calculated for the benevolent purposes for which it is intended. By means of it, the sacred and charitable ends designed by the sanctification of one day in seven are greatly promoted. Temples are reared throughout the land, serving to impress upon men the remembrance that God is among them, and that to reverence and serve him is a duty. Ministers are appointed to make the sacred volume their study, and to instruct, advise, persuade, and admonish. Prayers and praises dwell upon the tongues of the assembled congregation, and contribute to purify their hearts, and procure for them blessings from on high. Sacraments are administered to the repentant and the faithful, which bring them into a gracious covenant with God, and not only confirm them in their principles, but greatly strengthen them for their duty. In a word, God has furnished to his people in his Church, a school of morals, and of Christian piety, which is admirably calculated to fit them for a useful and respectable life on earth, and a holy and happy one in heaven. And in so doing, he has exhibited his love, and his tender care for us, stretching out his hand to help us, and gently forcing us, as it were, to attend to the things which concern our peace.

The last proof which I shall take from revelation in favour of the goodness of God, is derived from *the long suffering with which he endures the sinful unbelief and opposition of his creatures*. From the creation to the present time, how little has God been revered and served in his own world, and by his own creatures; even though that world abounds with so many proofs of his goodness, and those creatures experience daily so many instances of his love. Though he has "never left himself without witness, at all times doing good, giving rain from heaven, and fruitful seasons, filling the hearts of his creatures with food and gladness," yet in how many countries has he been, and is still forgotten, his name dishonoured, his worship debased, and his will totally slighted and despised! But though even in heathen countries, this conduct is "without excuse," yet the ingratitude, and the hardened impiety which it implies, appear under a far more aggravated form in those parts of the globe which have been favoured with the advantages of gospel light. Only consider how, even in the midst of Christians, God is slighted and despised; how many there are, who cannot be brought even to think of their religious obligations; how many

who trample upon all law and duty; and how many even of those who profess allegiance to their Maker, violate daily, either in public or in secret, their solemn vows, and voluntary promises! And yet, amid all this, how does the Almighty conduct himself towards his creatures? Both with regard to time and eternity he is long suffering, gracious, and merciful. He "causes his sun to shine upon the evil as well as upon the good, and sends his rain both upon the just and the unjust." He oftentimes lengthens out the life, and multiplies the blessings of the worst of sinners. They live in peace; riches, and honour, and pleasures are their portion; and yet it often happens, that all this mercy has no power to soften their hearts, and they descend to their graves without having thought of, or cared for their Maker.

And why is it that the Almighty suffers this? It is *because he is good*; because he is "not willing that any should perish, but that all should come to repentance." He has "appointed a day, in which he will judge the world in righteousness;" and as the time spent in the body is the season allotted to prepare for this judgment, he suffers long, that he may allow us opportunity for repentance.—Hence it is, that he holds out so many encouraging promises, even to the most obstinate of sinners; hence he informs us that he is "waiting to be gracious;" hence he affectionately asks, "Why will ye die?" and graciously adds, "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore, turn yourselves, and live ye." In all this, the goodness of God is most strikingly exhibited; for we see, that all the sins by which we have provoked him, have been insufficient to turn away his compassion from us.—He is ever ready to extend his mercy to those who will fit themselves for its reception; cruelty and implacability have no place in his character; his goodness never fails, until we have obstinately rejected all his offers and persuasions. Truly then, may we say with the Psalmist, "The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord upholdeth all that fall, and raiseth up all those that are bowed down. The Lord is nigh to all them that call upon him; to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them."

Thus is the goodness of God apparent both from nature and from revelation; and thus is his claim immovably established to the gratitude, the love, and the service of his creatures. *Happy are they who have this Lord for their God.* In this world they will be supported, directed, and refreshed with his spirit; their sorrows will be changed into joys, their pains into pleasures; when "their flesh and their heart faileth, God will be the strength of their heart, and their portion forever;" and when "time shall be no more," their Saviour will receive them into his kingdom, and grant them to drink of the *waters of life*, and to taste of those joys which shall never end.

A REVIEW

Of the "Remarks on the Improvement of the Liturgy," which have lately appeared in the "*Episcopal Register*."

(Continued from page 149.)

In the May number, 1829, of the "*Episcopal Register*," the author of the Remarks, charges the reviewer, (among other things which it is not necessary to notice, as they are not material to the important subject we are considering,) with inconsistency. I quote the charge: "What I suggested of adding to the selection of psalms, he views as a *radical* change; but permitting the Minister to make any selection at his own pleasure, is done, he says, to preserve the liturgy entire."

The review contains neither of these assertions. On the contrary, the reviewer considers the proposal for adding to the number of selections of psalms, as preferable to allowing the Minister to select a psalm for himself. I quote again: "None of the alterations which I have suggested, would be so radical as what is proposed by the Convention," This is not to the purpose, because the remarker made no comparison between the proposals of the Convention, and those of the remarker. The remarker perseveres in objecting to the word 'saying,' at the end of the first exhortation. Perhaps it was introduced there, though I admit not necessary to the sense, from the attachment to Scripture phrases so remarkable in the framers of our liturgy. (*See Acts*, xxi. 40.)

In the "*Episcopal Register*" for September, 1828, the remarker says: "Many of them (the Collects,) are too short, and too deficient in matter, containing, besides the introduction and conclusion, which are almost common to them all, but a part, and *sometimes but a small part of one sentence*." I am truly gratified to find that he did not intend this to be understood "in an unqualified sense."

He had said: "In the opinion of many, too much in our liturgy is said of *our enemies*. With much reluctance should we believe or admit that any of our fellow men are so wicked as to be our enemies." But it is gratifying to learn, now that he does not believe "there is any unfitness in praying ever so much that our enemies may be forgiven and have their hearts changed."

He had said: "Many question, though I do not deny the propriety of praying to be delivered from sudden death. If, however, the meaning is as many choose to understand the word, death without due preparation, it should be so expressed." But he assures us, (and the reviewer regrets that he misunderstood him,) that he did not propose "to substitute in the litany, death without preparation, for sudden."

He had said: "A Christian may pray, and should pray for the suppression or restraining of wickedness and vice, but not, I conceive that any, even the worst of sinners, should be punished."

But he now adds: "It was not my intention to propose the substitution of suppression, for punishment."

He says: "I am not for having the Confession at the holy Communion superceded." I regret that his remarks, (p. 156, "*Episcopal Register*," for October,) and particularly this: "the best Christians have sometimes scruples in using the words," viz. of the Confession, led me to suppose he was in favour of changing it.

He did not say: "the Church is in some degree answerable for sin," but only, "*we may well fear* that the Church, &c. and the correction is made with pleasure.

He had said: "that *St. Paul*, after his conversion, could not say of himself that he grievously commits sins," &c. The reviewer acknowledges, that he was incorrect in representing him as saying, that "*the best of us* could not say that he grievously," &c.

He sums up his objection to the Confession, in the Communion office, thus: "Whether it would not be more suitable to pray to God to give us penitence and piety, than to tell him so positively that we already possess those graces." But surely in the petitions, "Have mercy upon us—Forgive us—Grant that we may hereafter serve and please thee in newness of life," we do pray to God to give us penitence and piety: we do recognize that we cannot have those graces without divine help. Sorrow for sin is indeed expressed in the most moving terms, but where is it said positively that we have piety. It is true the expression, "We do earnestly repent," implies that we have the grace of penitence, but it is not implied that we obtained it, or can retain it, without the assistance of divine grace, to the necessity of which there is a direct reference in the latter part of the same prayer.

He had said: "In the first sentence of the Litany the expression is bad. If, by the Father of Heaven, we mean Heavenly Father, why not say so?" But we now stand corrected. "I have not proposed Heavenly Father, nor any other substitute, instead of Father of Heaven, in the Litany."

It is still believed, notwithstanding the contrary opinion of the remarker, that a large majority of the members of our Church wish the Litany to remain as it is. Very few of the diocesan Conventions have expressed themselves in favour of alteration, and there is not unanimity on the part of our Bishops on this subject, as was at first supposed. A continuance of the remarks is promised, and in that case, the review will be also continued.

O. P.

FOR THE GOSPEL MESSENGER.

We publish with great pleasure the following, which we believe to be now, for the first time, presented.—*Ed. of Gos. Mess.*

THE SPONSORS' PRAYER.

Blessed Jesus, this child has been dedicated to Thee by Baptism, be pleased to lay thy hand upon him and bless him. Give him, I humbly beseech Thee, a healthy body, an understanding soul, and

a sanctified spirit, that he may be Thy servant and Thy child, all his days. Grant, O gracious Saviour, to his parents, and all who may have the care of him, the powerful assistance of Thy Holy Spirit, that they may be enabled to discharge their sacred trust so faithfully, as to afford a reasonable hope of his being a Child of God, and an Inheritor of the Kingdom of Heaven. Hear, O gracious Saviour, and grant these, my humble petitions, for Thy own merits sake, *Amen.*

[FROM THE CHURCH REGISTER]

Observations arising from a comparison of Tate and Brady's version of the Psalms and Hymns, with the Hebrew.

(Concluded from page 208.)

lxxxv. As there is no word in the Hebrew which corresponds with "*former*," would it not be advisable to modify the line somewhat differently?

lxxxvi. 13. "*From lowest depths of hell.*" The meaning is: *from the most imminent danger of death.*

17. "*And rage.*" This is the translator's addition.

lxxxvii. The general view given of this Psalm by Tate and Brady is not satisfactory. According to Dathe it celebrates the union of the Gentiles with the Jewish Church. I shall transcribe his version, in order that the reader may form his own opinion of its merits.

1. Fundatam a se in montibus sanctis urbem,
2. Portas Sionis amat Jova,
Præ omnibus aliis habitationibus Jacobi.
3. Eximias tibi dat promissiones, O civitas Dei!
4. Ægyptum et Babylonem inter cultores meo commemoro,
Philistæi, Tyrii et Æthiopes nati sunt in ea,
5. De Sione dicetur, homines diversissimarum nationum ei uniri,
Ipse enim stabiliet eam altissimus.
6. Deus conscribet et colliget sibi populos,
Hac formula: etiam hic ibi natus est.
7. Et canent tripudiantes:
Omnes felicitatis mei fontes in te sunt."

lxxxviii. 15. "*And fears of blacker days behind.*" This line is added by the translator; there is nothing corresponding with it in the Hebrew.

lxxxix. 10. As it is not known by all readers that "*Rahab*" is equivalent to *Egypt*, would it not be well to substitute the latter word? So in lxxxvii. 4.

12. "*The poles on which the globe does rest.*" This is not agreeable to the Hebrew notions of astronomy, neither does it give the meaning of the text, which is this: *Thou madest the north and the south.* Tabor and Hermon correspond with west and east, and ought to be transposed.

19. "*From Judah's tribe.*" The text says nothing about Judah ; this is the translator's addition.

23. For "*spiteful foes,*" read *enemies.*

30. "*Heirs:*" Hebrew, *sons.*

41. "*Frontier coasts.*" Better thus : *His lands are all defenceless left.*

45. "*His youth to wretched bondage led.*" More literally thus : *Thou hast cut off his youthful days.*

47. For the last two lines, which cannot be the meaning, the following might be substituted, or some others equivalent :

Remember how the human race
Is nought but vanity and pain.

50. "*Licentious*" is not sanctioned by the Hebrew.

xc. 11. "And yet thy wrath does fall or rise,
As more or less we fear."

It is not easy to determine what the meaning of this clause of the verse is. The prose versions are obscure. That of the Prayer Book is preferable in the former clause : "But who *regardeth* the power of thy wrath?" The latter, most probably, contains a parallel sentiment, and may be rendered thus : *or thy wrath according to thy fear?* i. e. as a suitable fear of thee would demand. In verse thus :

And as true piety would prompt,
Thine awful wrath does fear?

xc. 6. As there is nothing in the Hebrew equivalent to the phrase, "*of unknown rise,*" I would propose as a substitute, *of mortal stroke* ; and in order to make the version more literal, and at the same time to preserve the antithesis of the original, the last line might be altered thus :

That in the glare of noontide slay.

xcii. 10. There does not seem to be any sufficient reason for limiting the application of this verse to the monarch, by introducing the words "*sovereign*" and "*consecrated*;" some suitable epithet might be substituted for the former, and *highly favoured*, or something similar, for the latter.

xciv. 8. I should propose reading the first line thus :

At length, O senseless man, the truth.

xcv. 3. The Edinburg edition, before referred to, reads the last line thus :

"Whom by his title God we call."

5. For "*'tis mov'd*" read, *'twas made.* Thus the prose version, correctly : "He made it."

xcvi. N. B. This psalm ought to be distinctly marked in the printing as an eight line poem.

12, 13. "*The choir of birds,*" and the judge's "*circuit,*" are not in the Hebrew.

xcvii. 1. For "*all the isles*," read *foreign climes*, or some such phrase, as the Hebrews used the word *isles* in a much wider sense than we do.

4. "His lightning set the world on blaze." There is certainly no occasion to heighten the figurative effect of Hebrew poetry, as is done here and elsewhere, in this version. The prose gives the sense: "His lightnings enlightened the world," which may be expressed by this line:

The world was lighted by its blaze.

5. The second line is improved, I think, by reading *nor*, for "*their*."

xcviii. 8.

"With joy let rivulets swell to streams,
To spreading torrents they."

The Hebrew is literally: "let the floods clap their hands."

xcix. 6. For "*priests*," read *chiefs*, as the Hebrew word admits of this sense, and Moses was not a priest.

ci. 2. There is nothing about a "reign" or a "court," in the text. "Court" may be altered to friends, and the first two lines be read thus:

Religion's rules my course shall guide;
When, Lord, wilt thou with me reside?

6. I do not see the necessity of making this exclusively applicable to a king, and therefore would suggest such alterations in the verse as would make it of a more general nature. For: "*In splendour at my court*," read, *In honour at my house*; and for: "*Shall have the first preferments there*," read, *Shall be my sole attendants there*.

7. The Hebrew gives no support to the translation which Tate and Brady have here given.

cii. 3. There is no good authority for "*heareth*." Some alteration of the whole verse is desirable, The following may aid:

The wretched remnant of my life,
Like cloudy smoke expires;
My wasting bones are like a brand
That's burnt with raging fires.

23. As the psalmist seems to refer to the pious Israelite returning from the Babylonish captivity, I would propose some such alteration as this:

But e'er my journey's done, my strength
Exhausted, all decays,
And death, when my best wishes bloom,
Cuts short my hopeful days.

ciii. 5. For "*thy mouth*," read, *thine age*, which is the most probable meaning. See Dathe, and Rosenmueller; also Gesenius' Hebrew Lexicon, under מַגֵּד *gnadi* I. Our version follows Luther, who has "*mund*."

10. The recurrence of "*love*" in the fourth line, after "*loves*," in the third, might be avoided by substituting *grace*.

civ. 10.

"Yet thence in smaller parties drawn,
The sea recovers her lost hills;
And starting springs from every lawn
Surprise the vales with plenteous rills."

This is unintelligible to me. I believe the prose version of the Prayer Book gives the true meaning: "He sendeth the springs into the rivers, (i. e. the springs from rivers,) which ran among the hills."

11. These "*tame beasts*" are *wild beasts* in the Hebrew, and consequently can hardly be "led weary with labour."

12, 14. The Hebrew poet never meant to make the birds *thank the streams*; nor do I believe that he ever thought of "*physic*" when he wrote this.

cv. 3. For "*almighty*," read *most holy*, according to the prose versions and Hebrew.

21.

"His court, revenues, realms, were all."

This all ought to be altered to run smoothly.

29. All the American editions, that I have seen, read "*wandering*;" the Edinburg, before referred to, "*wondering*," which conveys a ludicrous sense.

33. More literally thus:

He smote their fig trees and their vines,
Their forests he o'erthrew.

37. Some word ought to be substituted for *borrow'd*, which conveys a sense not warranted by the Hebrew, either here or in Exodus, xi. 2, xii. 35, 36.

40. "From heaven's high (Edinburg edition reads '*own*,') granary." I should prefer this: *From heaven, in full supplies*.

41. The third line makes the stream which flowed from the rock, follow the Israelites in their various marches. To avoid this unnecessary miracle, I would change "*whose flowing streams*," into, and *flowing streams*.

cvi. 7. "To wealthy towns, of great resort." The Hebrew is: 'to a city inhabited.'

26. Is not *deep* a more suitable epithet than "*steep*?"

cix. 19. There is no authority for "*poison'd*" and "*envenom'd*."

29. Read *foes* and *their*, instead of "*foe*" and "*his*," and for "*the guilty wretch*," in the fourth line, read, *those guilty men*.

cx. 3. For "*The willing nations*," read, to agree with the Hebrew and prose version: *thy willing people*; and the two last lines thus:

Appear more numerous and bright
Than crystal drops of morning dew.

This is the meaning of the Hebrew.

cxiv. 3. For "*surpris'd*," I would read *o'erwhelmed*, or some equally forcible word. The last line is not correct.

4, 6. The whole of these verses ought to be altered. They present a ludicrous idea, which the Hebrew poet never thought of.

5. For "your" read *thy* and *thine*.

7. "*Earth, tremble on.*" Is it not better thus: *Tremble, O Earth!*

cxvii. 11. "*Flight*" does not give the true sense. I think *perturbation, alarm*, is probably the idea. I would propose, therefore, either to read *fright*, or to alter the line thus :

In my distress all hopes of aid.

cxviii. 19. For "*temple*" read *sacred*, as the temple was built when the psalm was composed.

cxix. 152. For "*decrees*" read *commands*.

cxxi. 4. Read the last line thus: *Will always Israel keep.*

7, 8. This is not the idea of the Hebrew.

cxxvii. 5. "*War's alarms.*" This is an addition of the translator.

cxxviii. 5. The springing of olive plants is quite intelligible, but not the *springing of children about a table*.

cxxix. 4. For "*their chains*," it would be preferable to read, *the bands*—"Sed Jova justus abseidit funes impiorum." Dathe, who adds the following note: "Intelliguntur funes ipsius aratri, quibus boves aratro alligantur, quorum alias quoque in fractione jugi mentio fit. Jerem. v. 5. Nahum i. 13."

6. "*Which too much heat and want of rest.*" I would propose the following: *Which suddenly, for want of rest*, as coming nearer the Hebrew. In the next line "*has*" should then be altered to *is*.

cxxii. 5. *Constant, or settled*, is more literal than "*decent*"—compare ver. 8.

6. This verse is very obscure, but I doubt very much whether Tate and Brady have given the meaning.

cxliiii. 2. It is not at all probable that the anointing "oil shed its moisture over" the high priest's "robes;" I would therefore propose to substitute *perfume*, although neither is in the Hebrew.

4. "*On Sion's fruitful hill.*" Sion is thought to have derived its name from its *dryness*. The word *arid* might be substituted, unless indeed, Dathe, who takes the word תִּצְיֹן *tzion* in the sense of dryness, has given the meaning: "ut ros Hermonis qui in montes aridos descendit."

cxlii. 9. It is much to be regretted, that the translator should have amplified here, when the original is in itself so harsh.

cxliiii. 1. "Before the *Gods* with joy I'll sing." This is a literal version of נִגַּד אֱלֹהִים *neged elohim*, but it cannot give the meaning. It may signify *kings* or *angels*; the latter does not seem very probable here.

4. What "*events*" does the translator refer to? The literal translation is: "when they hear the words of thy mind."

cxlix. 3. For "*haunts*" I would read *walks*.

7. The Hebrew says nothing about *perfidious desertion*, but merely expresses God's omnipresence.

8. The last two lines do not express the meaning. It is simply: *If I made my bed in Hades, thou art there.*

10. This is quite an unfortunate translation.

16. "Form'd by the model of thy book." This is not the idea of the Hebrew, but rather: *Set down and written in thy book.*

cxli. 2. "Instead of offerings, let my prayer
Like morning incense rise;
My lifted hand supply the place
Of evening sacrifice."

The psalmist could never have intended to make his prayers, and other devotional exercises, a substitute for the appointed sacrifice. The translation is certainly incorrect, and the true meaning is probably given in the prose versions. "Let my prayer be set forth before thee *as* incense, and the lifting up of my hands *as* the evening sacrifice."

5. "Like balm that heals a wounded head." More literally thus: *Like fragrant oil upon my head.*

cxlii. 5. "To God at last I pray'd." More exactly according to the Hebrew, thus:

*To thee, O God, I pray'd;
Thou Lord, etc.*

cxliv. 9. "And instruments, of *many* strings,
Shall help me thus to sing thy praise."

For "*many*" the Edinburg edition reads "*various*," which is preferable. In the Hebrew it is *ten*, to which, if adopted, *sweet* might be added to complete the line.

cxlv. 20. "With furious rage destroys."

Better thus, I think:

In justice he destroys.

cxlvii. 9. "Savage beasts." The Hebrew word means *cattle*.

10. "No prize from him can gain."

It would seem as if Tate and Brady had in view the idea of a competition in a race. Dathe's view is much superior:

"Non equitatu valido favet Jova,
Non ex pedestribus copiis robustis voluptatem percussit."

cxlviii. 11. For "*frame*," would it not be better to read *name*?

cxlix. 5. "_____ who their beds
With safety does shield."

Literally:

"Let them rejoice in their beds."

6. "Whilst a two-edged sword." More smoothly thus: Whilst a sword double-edged.

cl. "With organs join'd." The word *גִּנּוּגָב* cannot mean *organ* in the modern sense of the word. Gesenius explains it to mean, probably, *shawm*, *bagpipe*. With *flutes that breathe*, might be substituted for the present reading.

Extract of a Sermon, by the Rev. E. W. GRINFIELD, M. A. of Great-Britain, entitled, "The Crisis of Religion."

(Concluded from page 209.)

"After the youth has made sufficient elementary progress, the Bible is put into his hands, and without a Creed, or Catechism, or Commentary, he is left to form his own selection of doctrines. How little such a vagrant introduction is fitted to advance the interests of real and practical Christianity, I will leave to the common sense of any man to determine: to me it appears to be the readiest and shortest of all methods to form sceptics and infidels. It is, in truth, no other than the vain delusions of Rousseau reduced to practice. This philosopher, in his utter detestation of prejudice, thought it best to leave his imaginary pupils entirely to themselves; to let them grope after wisdom, uninfluenced by paternal solicitude, and undirected by hereditary information. But it was soon discovered that a savage, not a sage, would be the result of this absence of prejudice; and but a few years must convince the public, that any thing, but a Christian, may be formed from this wild and unbottomed scheme of instruction.

"You may rely upon it, my friends, that while human nature continues unchanged, the same methods of improving and enlightening it must always continue to be pursued. In the mechanical part of education, we admit that there is scope for invention, and room for alteration; but in its main, its essential principles, every novelty, however specious, is but a delusion, and every discovery but another word for a deception.

"There is no law of our nature more extensive or more universally acknowledged, than the necessity of training up the youthful mind in habits of piety and virtue. Nor is there any thing better understood or more generally acted upon, than the propriety of bringing up children according to the best principles, the settled faith of their parents. Yet, are we now called upon to reverse these maxims; to leave the rising generation in a state of religious neutrality, and to avoid every prepossession by which they might be induced to adhere to the piety of their forefathers.

"I pity the man from my heart, who can think that this is the mode of advancing the happiness, the welfare of his offspring; who can calmly throw aside the feelings of a parent, and in pursuit of such wild and unsubstantial theories, can sacrifice the dictates of nature, and run counter to the experience of ages.

"Let the conscientious dissenter educate his child in those sentiments and maxims, which upon the most deliberate and dispassionate reflection he conceives to be founded in reality and justness.—Nay, it is his duty to do so, as he would stand acquitted at the day of universal account. But let not the members of the Church be deluded into any base compromise with their professional duty. If they are really sincere in their preference of the establishment; if their Creeds, and their Sacraments, and their Articles, be not ma-

matters of mere form and fallacy; then are they bound to hand down, unimpaired, to their descendants, this invaluable treasure of truth and happiness. To omit any part of those doctrines which are embraced by their Church, were at once to scandalize the memory of their ancestors, to avow and betray their own hypocrisy. It was for these doctrines, which are now descried as worthless and indifferent, that our progenitors gladly became martyrs and confessors. It was these that piled the faggots, that lit the flames of Smithfield; and hitherto it is these doctrines, in which we have professed our hopes, on which we have confided our claims to immortality. If then, we are not prepared to sign our total apostacy from the sentiments and principles of the reformation; if we are not ashamed to confess ourselves the descendants of those who died to ratify their truth; we shall pause ere we shall give our assent to any system which would omit them as superfluous; to a system which, under the pretended garb of Christianity, could only introduce a more palatable species of infidelity and scepticism.

"I admire as much as any man, the power, the capacity of the machine which has been invented; and whether the merit of the original belong, or not, to an eminent dissenter, I am as ready as his most ardent follower, to give him every tribute of praise for his perseverance and benevolence. Nor is it surprising that with his views of Christianity, he should have proposed a scheme of education which overlooks all the descriptive doctrines of our religion. But I confess I am amazed that others should be inclined to sacrifice every characteristic of their faith for this false and fictitious union. If this be peace, it is the peace of the wilderness, it is the tranquillity of the desert. No! my brethren, it is better to give us back our brawls and our dissensions; it is better for honest men to agree to differ as heretofore, than to enter into this unblushing compact of pretended unity. If you can actually prevail upon all to have one mind, one mouth in the concerns of religion, then let one creed also be co-extensive with our kingdom. But let us not sacrifice our integrity and conscience for mere names and compliments, which can have no real, no permanent existence. This degree of religious initiation will satisfy not one orthodox Christian, either within or without the establishment. Call it what you may, it is a mere scaffolding for Deism; and if the youth of any country were universally educated in it, we need not hesitate to assert, that, within the course of a few years, there would be less of Christianity subsisting in that country than there is in any part of Europe which can be mentioned, at the present moment.

"The argument has hitherto been debated upon grounds of general and unlimited interest; upon grounds, on which, I may claim the co-operation of every honest dissenter, as well as of every reflecting Churchman. It is now my duty to take a narrower, though scarcely less important view of the subject; and to evince the utter impossibility of the existence of our Church, with the success of this unpatriotic scheme of education.

"And first, let me put it to any man's judgment, whether the principle of neutrality to all religions, does not include the principle of indifference and negligence to our own? It was but a few years ago, there was a very general attempt to sink every private virtue in the pursuit of universal and unlimited philanthropy. Men were encouraged to forget their duties as citizens, as parents, or as husbands, in the vain hope of regenerating or improving the whole of the human race. This head of the Hydra is happily extinct; between ridicule and argument it has met with the fate which it deserved. But we are now in danger of becoming victims to a monster, so similar in its features, so strong in its resemblance, that by reflecting upon the one, you may very easily trace the lineage of the other.

"*'To be of no Church,'* says our great English moralist, *'is dangerous;'* but we are now informed that this is the speediest, the most comprehensive of all methods to advance Christianity. However this may be, it would be still more difficult to prove, that such is the method to uphold our establishment. A system of education which no longer teaches its pupil to look back with veneration upon the times of Edward or of Mary; which passes by the founders of the English Church, as men of little note, of limited piety; this is the scheme of instruction, from which future generations of Churchmen are to arise.

"There were times, when almost every cottage possessed its book of Martyrs; (it was not, perhaps, the literary age which we are now expecting,) yet even then, one of the family perchance could read, and as he detailed the sufferings and trials of their ancestors, every heart sympathised in their sorrows, and every tongue told its admiration. Dark and bigoted ages! ye are now gone by; ye are eclipsed by the triumph of liberality, by the conquest of prejudice; your Wickliffes, your Cranmers, shall be now forgotten; and though every eye shall read, and every hand shall write, yet, your boasts, your ornaments, shall descend to oblivion!

"My brethren, let sophists declaim as they may, man is too little a creature to be stripped of his prejudices. What would become of our country, if all the dear, the darling enchantments of patriotism were lost; if we were content to consider every corner of the world as interesting as England? You may rely upon it, that if you once suffer the great and noble struggles of your ancestors to pass from the memories of your children, you are dismantling one of the strongest outworks of the establishment. But when you add to this consideration, that by giving support to this system of education, you are supporting a system which renders it perfectly indifferent whether you are a Papist or a Protestant, an Arian or Arminian; it might be as well at once to give up Christianity altogether, as to part with it by detail and piecemeal.

"I am far from wishing any attainable degree of knowledge to be kept from the poor, and rejoice to think, that after the toils and labours of the day, they may possibly find some little refreshment in mental recreation. But it would be insulting the experience of all

past ages, to pretend that the mere acquisitions of reading or writing would necessarily render them either better or happier. Alas ! how many thousands would have lived and died less guilty, had they never looked into a book or handled a pen ! Like every other attainment, these may be either used or abused : and it is from the previous habits which have been impressed on the mind, that the probability of their use or their abuse must entirely depend. Place a sword in the hands of a child or a madman, it is nothing but a miracle, which can prevent misfortune ; give powers and capacities to a mind uncontrolled by religious obligations, and you may be confident that they will become a curse and a torment whenever they are exerted.

“ The point, then, which I would endeavour to impress upon your convictions, is simply this : ‘ That the modicum of religion which this system would inculcate, is not a sufficient ballast for the faculties which it would furnish ; and that if you consult either the happiness of individuals, or the safety of the community, you will pause before you lend your assistance to a plan of instruction, of which the barriers are so weak, and the dangers so alarming.’

“ It is not any vague, any abstract sentiments of Christianity which can withstand the temptations of vice, or escape the contagion of infidelity. If you do not gain an ascendance over the passions, if you do not enlist the partialities and prejudices of mankind upon the side of their religion, you have accomplished little or nothing towards the attainments of its blessings. And to secure this point, individuals must become the members of a particular Church ; they must become attached to some external body of Christians, in whose ordinances they may join, and in whose peculiarities they may participate.

“ The whole inquiry, therefore, resolves itself into this single question : ‘ Will the Church of England avail herself of this engine of instruction, or will she suffer all the force of this engine to be converted against her ?’ You may be assured, that neither those who hate all religions, nor those who merely love their own, will permit the present opportunity to pass by unimproved ; neither infidels nor dissenters will imitate your inactivity. The victory must now belong to that party, which most strenuously employs this machinery ; and should our Church continue to persevere in her torpor and insensibility, she must undoubtedly fall, within the course of another generation, and what is most to be lamented, she will fall deservedly : she will fall the suicide of her own indifference.

“ I must confess, that I see but one mode of parrying her destruction, and that is, by the immediate formation of Parochial Schools, where this powerful machinery might be engaged in her defence. If the Clergy and Laity of our Church throughout the kingdom, instead of vain and hopeless schemes of compromise, were seriously to exert themselves in behalf of such institutions ; if, instead of aspiring to the empty and honorary titles of candor and liberality, they were content to be misnamed ‘ bigots,’ because they insisted on the Catechism, and articles on the establishment ; then there might

be some hope of upholding this tottering edifice. If we did not regain what we have lost, we might at least retain what we possess.

But such hopes, I fear, are far too sanguine to be realized; lulled in a false security, we are falling, the sure, the devoted victims of Utopian schemes of conciliation. Instead of letting every party erect this machinery upon its own account; instead of leaving the dissenters entirely to their own exertions, and energetically employing such means as remain to us; duped and deluded, we are combining our forces; and what is strange to tell, we are expecting peace and prosperity from this confusion of contending interests.

"These are not the times to acquire popularity by preaching up the defence, the support of our establishment. No! the man who would listen to the siren song of adulation, must learn to modulate his doctrines to very different accents. But praise and popularity are very inadequate substitutes for the neglect of our duty. Fully persuaded, as I am, that the general interests of Christianity are most intimately blended with the safety and prosperity of our National Church; amidst the silence of her friends and the activity of her enemies, you may surely pardon that voice, however weak, which would proclaim her danger.

"When Cæsar fell, stabbed by the swords of his conspirators, he wrapped his robes around him, and prepared to fall decently, like an Emperor. Even so, my friends, should the Church of England be destined to fall; let her fall with dignity. A Church, so pure in her doctrines, so primitive in her discipline, so chaste in her ceremonies, must not be permitted to perish without some tears to embalm her excellence. Surrounded as she is with contending sects and parties, there is not one which can justly challenge her perfections; conquer they may, surpass her they cannot; for this will be her requiem, as chanted through every succeeding age: 'She was the chiefest among ten thousand, and altogether lovely.'"

UNION AMONG CHRISTIANS.

[In the desire of this we are all agreed, but as to the best method of attaining the end, there is a difference of opinion. It is gratifying to notice among the members of our Church an increasing agreement as to the last mentioned point, as the following extracts from the "*Washington Repertory*" and the "*Philadelphia Church Register*" proves:]

"Loving all alike, because all are Christians," as the cant phrase has it, they will be apt to love none sincerely; and their attachment being given to religion in the *gross*, none of the societies in which it appears embodied, and in specific forms, can reckon upon their lively attachment and zealous support. Now, without such attachment and support from its members individually, no denomination can flourish or become extensively useful, or acquire per-

manence; and such affiliation can be received only by a just development of the details of the plan of religion adopted, and of the reasons by which they are supported. This is the more necessary with *us*, as our mode of worship appears, to those who have not been accustomed to it, intricate and uninteresting. Sublime, indeed, and evangelical in the purest degree, it presents, nevertheless, to those who view it at a distance, but an empty form. Let us, then, invite them to view it nearer, that they may learn, with us, to admire and love it. Let us carry into every corner its supports and defences, and with these, the deep-toned voice of gospel truth. Am I told that these are but "tithes of mint, anise and cummin," and that weightier matters demand our care and labour? Mint, anise and cummin, then, let them remain; but withhold them not because they are so, in making an offering to the Lord. Let them go with the greater and more precious gifts, for such is the divine command. "These ought ye to have done, and not to have left the other undone." Am I reminded here, that in some quarters, undue stress has been laid upon these points which I am recommending, and a too exclusive attention given to them? This may be true; but surely we ought not to infer from hence, that they may be entirely neglected or are entitled to only a casual attention by others. Human nature, ever erring, always tends to extremes—an evil to which we are as much exposed in religious matters, as in other things of less importance. And my own opinion is, that if, with regard to what my subject contemplates, some have run to one of these extremes, others have been imminently in danger of running to the other. I may, at least, submit it to the candour of all concerned, whether such is not the fact. (And even yourselves, Messrs. Editors, with all due submission, might have the subject fairly under your *official* consideration.)

Our Church, in the pure spirit which she breathes, has ever been distinguished by a noble liberality of sentiment, as honourable to herself as it is indicative of her close alliance with her Divine Head, and of her having drank deep of his spirit. Asserting fearlessly, her own convictions of scriptural truth, she leaves others to form theirs; and however they may differ from her, she has no anathema in store for them. Still does she expect, at the hands of her children, and especially of her ministry, that, by a fair elucidation of her principles, they justify, in the face of the world, her claims to orthodoxy and evangelical purity. And if, in the prosecution of this sacred duty, that which is the opposite of her doctrines, is inferentially condemned, as it needs must be, the circumstance is incidental, and not of her own choosing; and therefore, no blame can attach to us in consequence. In this case, we do not impart the "measure" which we are content to receive, and do and must receive continually, "heaped up and running over into our bosoms," from those who differ from us in their religious creed. The amount of what I am contending for in this paper, would only place us, as a people, in an attitude of defence, of self-preservation: and this is demanded of us by a sense of duty, by our hopes of future increased prosperity and usefulness in the salvation of souls,

and by the crisis on which we have fallen. It may be said—it *has* often been said, that the course which I am here recommending, as the path of duty to which we, as Episcopalians, are called, would excite prejudices and renew animosities which might otherwise sleep and soon become extinct. But it is a *waking* reality, and not a vision of sleep that has called forth these remarks. They are real, substantial, active, oppressive and ruinous evils at which I have aimed. The sleep, the vision is with us who imagine that the interests of truth can be promoted, while its fair features are kept under veil and shade; with us, who trust to a shield for defence which we decline to raise, while the weapons of assault are falling thick around and upon us; nay, while we writhe under their wounds, and bless the hand that smites us.”—*Theological Repertory*.

“We hold it matter of both duty and expediency not to unite with our fellow Christians of other denominations in those schemes of Christian benevolence, such as Tract Societies, Sunday School Societies, Missionary Societies, to which many of our Low Church brethren give so decided a support, from the full and entire conviction, that such union is hazardous to the true interests of the Church; and is the very means of fostering ultimate collision, and controversy without end. Our principle, as regards other denominations, is “HARMONY WITHOUT UNION.” The institutions of the Church are the objects of our support. The experiment of union has been tried by our Methodist brethren, and failed, so far as they are concerned. They have felt themselves constrained to dissolve the connexion; and, believing that such would most inevitably be the fact with ourselves, were the Church to cast herself into the broad current of this indiscriminate union, we deem it most expedient to navigate our humble bark on waters less ocean-like and magnificent, indeed, but more secure—unfanned, it is true, by the breezes of popularity and adulation, but wafted with equal certainty, we trust, by a gentle and holy influence towards the haven of eternal rest.

It is also a principle with us, not to intermingle religious services with other denominations, not because we do not regard those brethren with kindly feelings, but simply because we hold it to be inconsistent with our assumed vows at ordination, with the Canons of the Church, and with a real promotion of harmony and peace. This is the policy which Bishop White has pursued for half a century with increasing convictions of its soundness: this is the policy which three successive conventions have sanctioned, and which is now predominant in this diocese; this is the policy for which our individual and editorial efforts will be most cheerfully expended; and finally, this is the policy to which we desire to win over our brethren who differ from us—an object which we would fain effect, not by abandoning the system itself, but by a temperate, kind, affectionate, though firm and uncompromising adherence to it. Under the guidance of these principles, we propose to act hereafter as we have done heretofore, cherishing the kindest feelings, the readiest associations, and the most affectionate intercourse with our brethren.—*Church Register*.

[FROM THE CHURCH REGISTER.]

ORGAN.

Messrs. Editors:—I am persuaded you will agree with me, that the following rules and suggestions in relation to the use of organs in our Churches, are as appropriate now as when they were penned by their gifted author forty years ago. They are found in a letter addressed to the Right Rev. Bishop White, by Francis Hopkinson, Esq. about the year 1790; and I send them to you, having altered but a single word, because I feel assured you will not deny them a place in your useful miscellany for the benefit of your organ playing and organ admiring readers.

“A soul truly touched with love and gratitude, or under the influence of penitential sorrow, will unavoidably break forth in expressions suited to its feelings. In order that these emanations of the mind may be conducted with uniformity and a becoming propriety, our Church hath adopted into her liturgy the book of psalms, commonly called David’s Psalm’s, which contain a great variety of addresses to the Deity, adapted to almost every state and temperature of a devout heart, and expressed in terms always proper, and often sublime.

“To give wings, as it were to this holy zeal, and heighten the harmony of the soul, organs have been introduced into the Churches. The application of instrumental music to the purposes of piety is well known to be of very ancient date. Indeed, originally, it was thought that music ought not to be applied to any other purpose.—Modern improvements, however, have discovered, that it may be expressive of every passion of the mind, and become an incitement to levity as well as sanctity.

“Unless the real design for which an organ is placed in a Church be constantly kept in view, nothing is more likely to happen than an abuse of this noble instrument, so as to render it rather an obstruction to, than an assistant in, the good purposes for which the hearers have assembled.

“Give me leave, sir, to suggest a few rules for the conduct of an organ in a place of worship, according to my ideas of propriety.

“1st. The organist should always keep in mind, that neither the time or place is suitable for exhibiting all his powers of execution; and that the congregation have not assembled to be entertained with his performance. The excellence of an organist consists in his making the instrument subservient and conducive to his purposes of devotion. None but a master can do this. An ordinary performer may play surprising tricks, and show great dexterity in running through difficult passages, which he hath subdued by dint of previous labour and practice. But *he* must have judgment and taste who can call forth the powers of the instrument, and apply them with propriety and effect to the seriousness of the occasion.

“2d. The voluntary, previous to reading the lessons, was probably designed to fill up a solemn pause in the service; during which the Clergyman takes a few minutes’ respite, in a duty too lengthy,

perhaps, to be continued without fatigue, unless some intermission be allowed: there, the organ hath its part alone, and the organist an opportunity of showing his power over the instrument. This, however, should be done with great discretion and dignity, avoiding every thing light and trivial; but rather endeavouring to compose the minds of the audience, and strengthen the tendency of the heart in those devout exercises, in which, it should be presumed, the congregation are now engaged. All sudden jirks, strong contrasts of piano and forte, rapid execution, and expressions of tumult should be avoided. The voluntary should proceed with great chastity and decorum; the organist keeping in mind, that his hearers are now in the midst of divine service. The full organ should seldom be used on this occasion, nor should the voluntary last more than five minutes of time. Some relaxation, however, of this rule, may be allowed on festivals and grand occasions.

"3d. The *chants* form a pleasing and animating part of the service; but it should be considered, that they are not songs or tunes, but a species of *recitative*, which is no more than speaking musically. Therefore, as melody or song is out of the question, it is necessary that the harmony should be complete, otherwise *chanting*, with all the voices in unison, is too light and thin for the solemnity of the occasion. There should at least be half a dozen voices in the organ gallery to fill the harmony with bass and treble parts, and give a dignity to the performance. Melody may be frivolous; harmony, never.

"4th. The prelude which the organ plays immediately after the psalm is given out, was intended to advertise the congregation of the psalm tune which is going to be sung; but some famous organist, in order to show how much he could make of a little, has introduced the custom of running so many divisions upon the simple melody of a psalm tune, that the original purpose of the prelude is now totally defeated, and the tune so disguised by the fantastical flourishes of the dexterous performer, that not an individual in the congregation can possibly guess the tune intended, until the clerk has sung through the first line of the psalm. And it is constantly observable, that the full congregation never join in the psalm before the second or third line, for want of that information which the organ should have given. The tune should be distinctly given out by the instrument, with only a few chaste and expressive decorations, such as none but a master can give.

"5th. The interludes between the verses of the psalm were designed to give the singers a little pause, not only to take breath, but also an opportunity for a short retrospect of the words they have sung, in which the organ ought to assist their reflections. For this purpose the organist should be previously informed by the clerk of the verses to be sung, that he may modulate his interludes according to the subject.

"To place this in a strong point of view, no stronger, however, than what I have too frequently observed to happen, suppose the congregation to have sung the first verse of the thirty-third psalm.

"Let all the just to God with joy
 Their cheerful voices raise;
 For well the righteous it becomes
 To sing glad songs of praise."

"How dissonant would it be for the organist to play a pathetic interlude in a flat third, with the slender and distant tones of an echo organ, or the deep and smothered sounds of a single diapason stop!

"Or suppose again, that the words sung have been the sixth verse of the sixth Psalm,—

"Quite tired with pain, with groaning faint,
 No hope of ease I see,
 The night, that quiets common griefs,
 Is spent in tears by me ;"—

how monstrously absurd would it be to hear these words of distress succeeded by an interlude selected from the fag-end of some thundering finale on a full organ, and spun out to a most unreasonable length! Or, what is still worse, by some trivial melody, with a rhythm so strongly marked, as to set all the congregation to beating time with their feet or heads! Even those who may be impressed with the feelings such words should occasion, or in the least disposed for melancholy, must be shocked at so gross an impropriety.

"The interludes should not be continued above sixteen bars in *triple*, or ten or twelve bars in *common* time, and should always be adapted to the verse sung: and herein the organist hath a fine opportunity of showing his sensibility, and displaying his taste and skill.

6th. "The voluntary after service was never intended to eradicate every serious idea which the sermon may have inculcated; it should rather be expressive of that cheerful satisfaction which a good heart feels under the sense of a duty performed. It should bear, if possible, some analogy with the discourse delivered from the pulpit; at least, it should not be totally dissonant from it. If the preacher has had for his subject, penitence for sin, the frailty and uncertainty of human life, or the evils incident to mortality, the voluntary may be somewhat more cheerful than the tenor of such a sermon might in strictness suggest; but by no means so full and free as a discourse on praise, thanksgiving, and joy, would authorize.

"In general, the organ should ever preserve its dignity, and upon no account issue light and pointed movements, which may draw the attention of the congregation, and induce them to carry home, not the serious sentiments which the sermon would impress, but some very pretty air, with which the organist hath been so good as to entertain them. It is as offensive to hear lilt and jigs from a Church organ, as it would be to see a venerable matron frisking through the public streets, with all the fantastic airs of a coquet."

RELIGIOUS INTELLIGENCE.

Society for the Advancement of Christianity in South-Carolina.—In conformity with a practice, coeval with the origin of this Society, and recommended to all the congregations in the Diocese, sermons were delivered, and collections made, in aid of its funds, at St. Michael's and St. Philip's Churches, on Sunday the 21st June. The amount received from St. Michael's, was \$112 75, and from St. Philip's, \$103 75.

Episcopal Society.—Meetings to organize this Society, in conformity to a resolution adopted at the last Diocesan Convention, on motion of the Rev. Mr. Gervais, were held on the 30th June and 3d July. The Constitution, (which we may publish hereafter,) was adopted, and the Officers elected. The Society has a single object, the increase of the Bishop's Permanent Fund, which is under the control of the Convention, and of which three-fourths of the annual interest *may* be applied, if there should be occasion, to the immediate support of the Episcopal Office. Any person may become a member by paying \$1 a year, and a life member on paying \$20—regulations which it is hoped will procure for it a large number of members, and render it eminently efficient. The Society has the advantage of Officers, whose ability and zeal the Church, has tested on many occasions.

General Theological Seminary.—On the 23d June, the Trustees held their annual meeting:—Present, five of the Bishops, fourteen Presbyters, and five Laymen. It appears, that the annual excess of expenditure above income, is \$1235 18.

"This view of the state of the Finances, might have excited in the minds of the Committee, some degree of anxiety, but for the seasonable and munificent bequest of the late Frederick Khone, Esq. of Pennsylvania.

"On account therefore, of the favourable change in the prospects of the Seminary, produced by this legacy, the Committee would beg leave to offer to the Trustees their congratulations, and to acknowledge with gratitude a kind Providence promoting the welfare of the Institution."

The donations during the year amounted to \$1569 84, of which \$1240 35 came from South-Carolina.—24 volumes have been given to the Library, which now contains 3481 volumes, of which 750 are folios, and 600 quartos. The increase of the St. Thomas' Scholarship, formed on the plan of the Rev. Mr. Barlow, was \$227 1; and it now amounts to \$1466 29.

"The Trustees of the Diocese of Pennsylvania present, announced to the Board, that a splendid legacy of \$100,000 had been bequeathed to this Institution, by the late Frederick Kohne, Esq. of Philadelphia. The will of Mr. Kohne was then produced, and, by order of the Board, was read.

"On motion, *Resolved*, that the Treasurer be authorized to obtain, for the use of this Board, an attested copy of the above-mentioned will.

"On motion of the Rt. Rev. Bishop Hobart, seconded by the Rt. Rev. Bishop Brownell, *Resolved*, that this Board have heard with grateful emotions to the good Providence of God, the information communicated by the Trustees of the Board present from Pennsylvania, of the legacy of \$100,000 to this Seminary, by the late Frederick Kohne, Esq. of Philadelphia, and do hereby testify their veneration and gratitude for the memory of their munificent benefactor.

"*Resolved farther*, That the Standing Committee be authorized to take measures for erecting a monument to the memory of Mr. Kohne, in the Chapel of the Seminary.

"*Resolved*, That the Trustees of this Board resident in the city of Philadelphia, be a committee to convey to Mrs. Kohne the grateful sentiments of this Board for the munificent benefaction of her deceased husband, and of their great respect for her own character, and sensibility to the interests which she has manifested in his large and benevolent legacies."

The following was adopted:

"*Whereas*, the available funds of the Seminary are insufficient to meet its annual expenditure, and will be so until the munificent bequest of Mr. Kohne, and other contingent funds, become available; and it is improper and inexpedient to encroach upon the vested permanent fund, or to anticipate the bequest above referred to, or any other contingent or expected funds;—therefore *Resolved*, That it be recommended to the parochial clergy of the Church to have collections made in their respective Churches, on some Sunday before the first of June, 1830, for the purpose of supplying the said deficiency."

The Faculty reported, that "the Sunday services, and administration of the Communion, in the Chapel, have continued regularly through the year; and the Sunday School, consisting of upwards of 200 scholars, continues in very successful operation."

"On motion, *Resolved*, that a committee of five be appointed to take into consideration whether any, and if any, what improvements can be made in the course of instruction, or in the mode of examination of the students of this Seminary, and to report to the Board of Trustees, at their meeting in August next."

The order of the exercises at the Commencement was as follows:

"Voluntary on the Organ.

"Introductory Devotions by the Presiding Bishop.

"*Singing*—Last four verses of the 123d Psalm, with the Gloria Patri.

"A dissertation on 'The Necessity of Revelation.'—By Ulysses M. Wheeler, A. B. of New-York.

"A dissertation on 'The Necessity of Divine Grace.'—By Edw. Ballard, of New-York.

"A dissertation on 'Job's Knowledge of the Redeemer, and of a Resurrection.'—By Hewlett R. Peters, A. B. of New-York.

"A dissertation on 'The Great Excellence of the Ministerial Commission.'—By John Wiley, jun. of New-York.

"Anthem by the Choir.

"A dissertation on the question, 'Whether Mankind were subjected, by the sin of Adam, to Annihilation, or to Eternal Punishment.' By Robert W. Harris, A. M. of New-York.

"A dissertation on the question, 'Whether the System of Future Rewards and Punishments, as exhibited in the Bible, is Derogatory to Virtue.'—By Edward Y. Higbie, of Delaware.

"A dissertation on 'The Intrinsic Inefficacy of Repentance to Secure the Divine Favour.'—By John M. Guion, A. B. of New-York.

"A dissertation, 'The Command to Sacrifice Isaac.'—By Paul Trapier, A. B. of South-Carolina.

"Presentment of the First Class, by the Faculty, to the Presiding Bishop, for receiving their Testimonials.

"Address by the Right Rev. Wm. White, D. D. Bishop of the Diocese of Pennsylvania.

"Testimonials given.

"*Singing*—First five verses of the 99th Hymn, with the Gloria Patri.

"Concluding Devotions by the Presiding Bishop.

"Voluntary on the Organ."

The Board adjourned at 3 o'clock on Friday, and the next morning before 7, the Proceedings of the Board, the Address and the Constitution and Statutes of the Seminary were printed. Such is the advantage of having a press at the command of our own Communion.

Diocese of North-Carolina.—The Annual Convention was opened on the 23d May;—present, the Bishop, seven Clergymen and seventeen Laymen. The number of Communicants is computed at 640—Baptisms, 116 infants, 22 adults—Confirmed, 86—more than double the number of last year.

The following Resolutions were passed:—

"*Resolved*, That it is inexpedient to introduce any alterations in the existing forms for Morning and Evening Prayer, or Office of Confirmation, or Rubric at the end of the Communion service.

On motion, *Resolved unanimously*, That it is expedient to alter the second clause of the 8th Article of the Constitution of the Church, as proposed by the General Convention."

The Bishop's Fund is put down at \$12,905 75, consisting of \$4,815 75 in available Funds, and the balance in Notes not yet due.

The following Resolution was passed:—

"*Resolved*, That the Bishop of this Diocese be discharged from all parochial duty, that he may devote those talents so well calculated to benefit the Church, entirely to the Diocese, and that his

salary be fixed at \$1,000 per annum—payable to him as it may suit his pleasure to draw on the Treasurer of this Convention.

“Whereas the Bishop has submitted to the Convention, an invitation from the Clergy and Vestry of certain Episcopal Congregations in the State of Tennessee, to visit them this Summer, and perform duties; and whereas he has expressed his willingness to comply with their invitation:—

“*Resolved unanimously*, That this Convention approve of the Bishop’s purpose, as a measure which will tend to promote the interests of the Church.”

From the Bishop’s Address we extract as follows:—

“The commencement of another Conventional year, calls us once more together, my brethren, to renew our labors for the advancement of the Redeemer’s kingdom, and for the safety, honor, and welfare of that branch of his holy catholic Church, which this body particularly represents. That the blessing of God hath preserved us in peace and union, in our fellowship one with another, in the one faith and hope of the Gospel—That his fatherly providence hath poured the abundance of a most fruitful year upon the labors of the husbandman, “filling our hearts with food and gladness”—That his presence with his word and ordinances, gives the encouraging hope, that the pure and undefiled religion of the Saviour, is gradually winning its way into the hearts, and more visibly ruling the lives of numbers, who had long been strangers to its vital power—forms the subject of the deepest gratitude and highest praise, and one which it becomes this body, as the representative council of the Church thus favored, to place in the front of those various mercies and blessings, for which our joint and several tribute of praise and thanksgiving is due, to the author of every good and perfect gift.

“That these blessings may be continued to us, must be the earnest prayer of those whom I now address; and by no means can we more effectually provide for a favourable return to our supplications, than by retaining upon our hearts that lively sense of past and present favour, and that humble hope of renewed goodness, which manifests a just and authorized reliance upon Him, “without whom we can do nothing,” and whose promise is gone forth, firm as eternity, that the gates of hell shall not prevail against his Church. It is emphatically his cause—the cause of Christ, our glorified head, my brethren, in its fullest acceptance. It is our cause—the cause of endless life and eternal glory to redeemed sinners, in its most gracious purpose and intendment, and while to us is committed the management of its concerns, as the visible establishment for the recovery of a lost world to God, our efforts can then only be put forth with hope, and crowned with success, when they are begun, continued, and ended in him.

“That this godly frame of mind—this humble yet full reliance on the help and blessing of Almighty God—may preside over your counsels, and obtain for you the wisdom which is from above, to guide your determinations, I earnestly pray, and in the comfort-

able assurance, that one heart and one mind will be put forth, for the advancement of the glory of God, in the spread and reception of the everlasting Gospel, in its truth and purity, I will now proceed to lay before you the result of my labours, and observation of the state of the Diocese during the past year. This, with the parochial reports, and your own personal knowledge of your respective parishes, will enable you to enter upon your duty, with the information of what is required to render it profitable to the Church, and to the great work which the Church is instituted to maintain and set forward in the world."

Diocese of Vermont.—The Convention met on the 27th May,—present five Clergymen and eight Lay-Delegates.

"By resolution of the Convention, the President is authorized to draw upon the Treasurer of the Contingent Fund, to the amount of twenty dollars in favour of each Clerical and Lay-Delegate from this Convention, who shall attend the next meeting of the General Convention, to be held at Philadelphia, on the 12th of August next, or in such proportionate sum as the state of the fund will justify."

The number of Baptisms reported, 51; Communicants, 552.

Liturgy.—An Armenian version of the English Liturgy was executed two or three years since, by Mr. Ardale, of Bishops' College, Calcutta, and has been under the revision of competent persons, some of them men of dignity and station in the Armenian Church. There is, therefore, every reason to hope, that a faithful translation of the Liturgy, in this venerable language of the Eastern Christendom, will soon issue from the College press. It is interesting to know, that it was the intention of Bishop Heber, had it pleased Providence to spare his life, to have enriched this publication with a brief history of the Church of England.

Seamen.—An officer of rank of the United States' Navy has suggested the following plan for promoting religion among seamen, and, through their influence, among the natives wherever they land. "It is proposed that pious seamen of all ranks unite themselves into a 'Marine Missionary Society,' and that the members of this Society adopt the following line of conduct, in every vessel in which they may they may hereafter put to sea; first obtaining the permission of their commander, should they be in subordinate stations.—They will inform their companions on board of their connexion with, and object of this Society. They will establish a Sunday school and Bible class, to as great an extent as they can. They will regularly ask a blessing before meals. They will perform divine service in the best manner they can, on the Sabbath day,—circumstances permitting. They will furnish themselves with religious tracts, for the use of the crew, and also in the language of the country they are about to visit, if such tracts can be procured from their Society.' "

BIBLE QUESTIONS.

What is the meaning of the second petition in the Lord's Prayer, and to what duties does the use of that petition call us?

What truths are we reminded of by the third petition?

Consult the same works mentioned on the first questions.

Answers to be returned in the first week of September.

NEW PUBLICATION.

An Address delivered at the Commencement of the General Theological Seminary of the Protestant Episcopal Church, on the 26th June, 1829. By Bishop White.

Again we are delighted and instructed by one, who may be called, if any mortal can be so with propriety, the father of our Church in this country. All our members, may read this address with advantage, and they who are not of our Church, will find here some points as to which Christians are divided, discussed with an ability that we think must shake their opinion, if it had been adverse to that of the author. But it is to the Clergy especially, that this Address is valuable. We cannot doubt that they will preserve it, for their own frequent perusal, and for the benefit of those who shall succeed them. The following extracts we have no doubt will create a desire to read the whole address.

"It is beyond all reasonable doubt, that there have been a proportion of our Clergy who have erred on the extreme, of inculcating moral precept in too slight a connexion with Christian doctrine and motive, to the great injury of their flocks, and to the giving of fair ground, for the entertaining of doubts as to their being themselves possessed of the Christian character. But while the candidate is guarded against this, let him be equally cautious of making the charge, when it may prove to be a slander; and of making it at all, unless under a call of duty, especially when the charge may have a selfish bearing, on interfering interests and prospects.

"There is a motive to this forbearance, not only in moral obligation generally, but in the various senses attached to the commendation of Evangelical preaching, according to the different theories with which the term has become associated. That when the Church of England reformed from Popery, she interwove the doctrines of grace with all her institutions, cannot plausibly be denied; when there ensued a large secession from her communion, one of the effects distinguishing it, was the superadding of some points of mere metaphysics, not contemplated by the reformers. The consequence is, as well in this country as in England, that there have been a proportion of Divines who conscientiously entertain the opinion, that there cannot be a preaching of the doctrines of grace, independently on that extraneous matter.

"In theories as diverse as possible from the one mentioned, there are those who acknowledge no signs of Evangelical preaching, except as it tends to agitate the feelings of our animal mechanism, having no necessary connexion, with the gracious affections known in Scripture as a new creation, and a vesting with properties which are a renewal of the image, in which our race was originally created; but spending their forces in a variety of extravagances, as diverse from one another as from scriptural and rational devotion. Of this spurious spirituality, there is a diversity of grades and shapes.

"For these reasons it is not always easy to ascertain the sense, intended to be attached to the term in question. What is worse, it is sometimes used for the casting of unmerited reproach, and with a view to very unworthy purposes, especially when it is so applied as to cover an agency in party, it will not be checked by any dictates of moral obligation.

"With him who is delivering these sentiments, there ought to be no hesitation to acknowledge, in reference to matters at issue between us and other religious denominations, that he has often heard them obtruded without necessity and unseasonably, and sometimes without decorum. But he has also found on other occasions, the workings of such a scrupulousness, as is never acted on with consistency; and in proportion as it influences, tends to the prostration of principles highly important to the ministry, and to the worship of the church. These should be maintained in proper times and places, in contrariety to a species of accommodation, very different from the charity defined 'the bond of perfectness,' and in another place, 'the unity of the spirit in the bond of peace.' * * * * *

"It would, however, be a mistake to infer that the use of the pulpit, will be in proportion to the number of Sermons from it. This is so far from being the case that an extraordinary appetite for them, especially when it carries in quest of great variety, is seldom found in alliance either with an eminent adorning of the profession, or with a consistent and well digested theory of religion. It will probably be no slender evidence of a devotional spirit, if it cause an habitual attendance on the service of the church, when it is performed in a severance from the instructions and the exhortations of the pulpit: a practice which we have inherited from the Church of England, and which will always be cherished by many devout people, whose duties of life permit their withdrawing of a small portion of their time from their wordly occupations, for an attendance on the strictly speaking devotional services of the sanctuary."

Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

The Treasurer reports the following new subscribers.

Life Subscribers—Francis M. Weston, Esq. Master Plowden Weston, Mrs. Mary Weston and Miss Elizabeth M. Blake.

The Librarian reports the following Donations, made the last month:—

By the Hon. Thomas S. Grimke.—Missionary Herald, for May and June 1829. Stitched, 8vo.

☞ Books in any department of Literature, will be gratefully received by Ebenezer Thayer, Librarian, at the Library, No. 79 Broad-st. between Meeting and King-sts.—Entrance through the gate. Library hours, every day, Sunday excepted.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Moore, Bishop of the Protestant Episcopal Church in Virginia.—On Sunday, May 31st, 1829, in Fredericksburgh, the Rev. Nathan G. Osgood, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese.—On Wednesday, June 24th, 1829, in Christ Church, Boston, the Rev. William Croswell, Deacon, was admitted to the Holy Order of Priests.

CONSECRATION.

By the Right Rev. Dr. Brownell, Bishop of the Protestant Episcopal Church in Connecticut.—On Sunday, June 14th, 1829, St. Andrew's Church, in Simsbury, was solemnly consecrated to the Christian Worship of Almighty God.

CALENDAR FOR AUGUST.

2. *Seventh Sunday after Trinity.*
3. Monthly Meeting of the Trustees of the Protestant Episcopal Society.
7. Monthly Meeting of the Female Episcopal Bible, Prayer Book and Tract Society.
9. *Eighth Sunday after Trinity.*
12. Semi-Annual Meeting of the Protestant Episcopal Missionary Society.
16. *Ninth Sunday after Trinity.*
23. *Tenth Sunday after Trinity.*
24. *St. Bartholomew's.*
30. *Eleventh Sunday after Trinity.*

Erratum in the the last Number.

Page 193, 2d line from bottom—for "Rev. Mr. Gilbert," read *Rev. Mr. Gibert.*